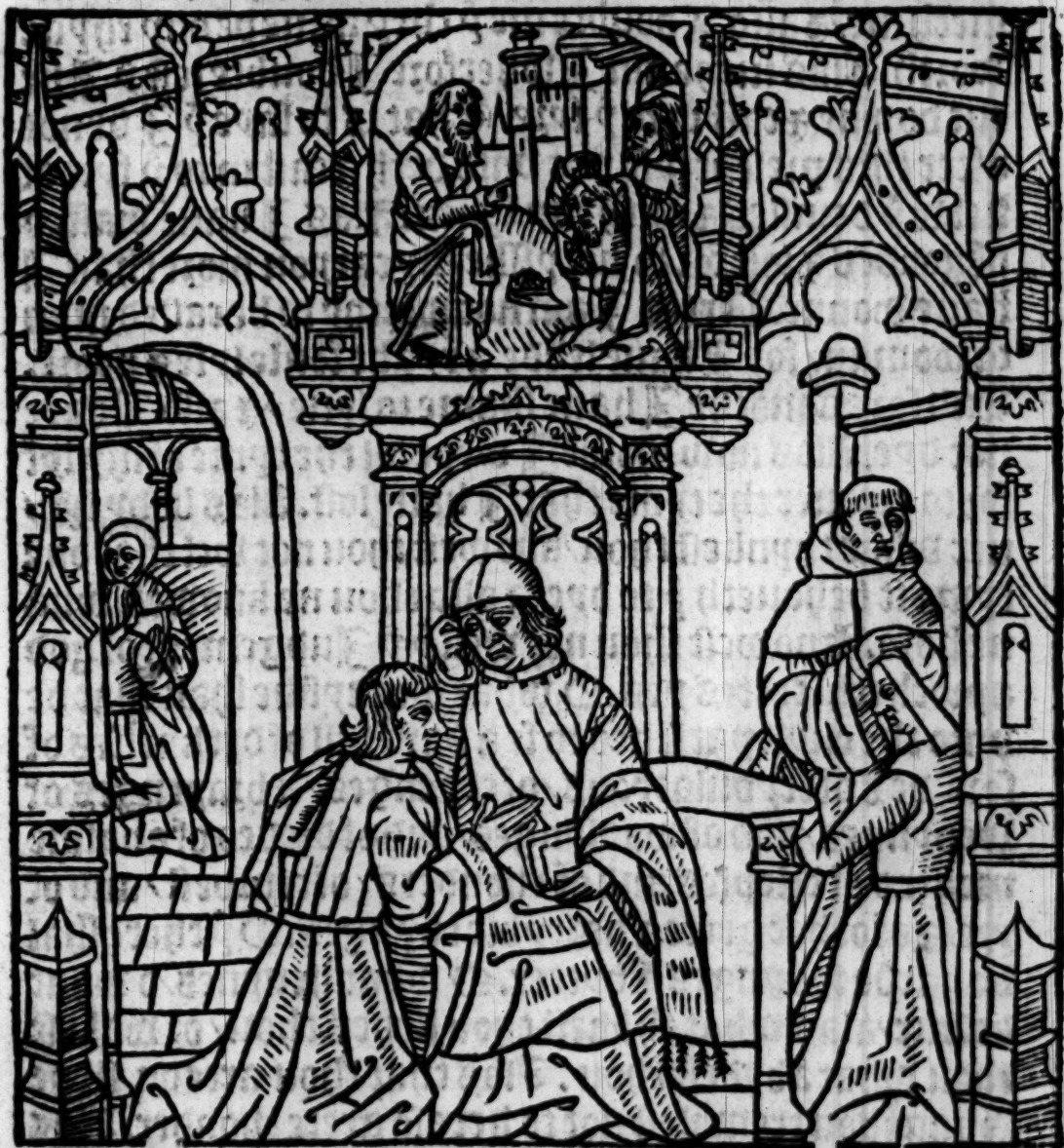
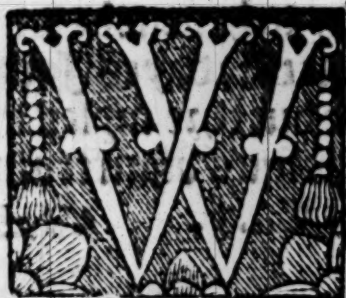


The booke entytuled the next way to heuen the whiche
 in true walkyng or goynge is but thre dayes Journey
 / and to go or walke euery daye but thre myles as
 wytnesseth moyses who sayeth. *Ibimus viam trium*
dierum in solitudinem. &c. Exodi. iij. Ca. f.





Whan I beholde the estate & lyfe þat I
haue ben of syns þat I coude knowe þat
good & the yll I ne fynde but synes &
tyme loste and yf I ony good dedes
haue done yet are they not dygne ne
worthy of guerdon/for I them haue
done so nery gently wout loue & wout aduyle. And it se-
meth me/ & also I doute me þat they all ne be ony thyng ge-
worthy. Alas such am I wherfore I doute lest þat I be
cut downe & cast in to þe fyre. That is to saye þat I be not
after this present lyfe put vnto deth & cast in to þe fyre of
hel wþ deuilles & with my synes. Alas I haue wasted
of goodes & lost for to noryshe my caryon more than I
haue wonne. Certes I am not worthy to be called man
or woman/ for I haue ledde a ryght foule lyfe & pōore.
And for as moche I haue shame to lyue/ & also I dare
not dye. Alas now sholde I wepe all the tyme of my lyf
for to recouer the tyme that I haue lost. Alas body syn-
ner what thyngkest thou/ knowest thou not wel that one
tyme it behoueth þat to dye/ & also thou ne knowest whā
ne how. Knowest thou not well þat þe Judgement of god
approcheth/ certes yes. O what anguysshe shall that be
vnto the euyl parsones to se a daye full of derknesse of
sorowes of trybulacyons/ of crynges/ & braynges of
weppnges/ and of waylynges/ and of dyledes of abasshe-
mentes of ecleples and of thonders/ of tempest/ and of
yre/ & of other grete & horryble thynges. O þere shal
be harde trydynges & bytter. O what heuynes/ o what
dolour/ alas what thyngkest thou slepest thou/ or wakest
thou what abydest thou. Alas that thou arte on slepe
whan thou tremblest not to here so grete thonder. Alas
dye tree worthy to be cutte and put in the fyre/ tell me

hast thou any fruyte/ yemayst thou say moche yll and
rotten/ for synne is hytter & stynkyng. Alas here is an
euill lyfe where as I haue lefte þ comādemences of
god and haue obeyed vnto the comādemences of the
worlde/ not vnto þ worlde all onely/ but vnto þ worlde
vnto fleshe/ & vnto the deuyll. God þ created vnto his
ymage/ and redemed and gouerned from day to daye.
And promyseth to geue vnto the his realme/ & it is he
without whome thou ne mayst lyue/ and also thou hast
done vnto hym so grete dyspleasure whā thou hast not
dayned to obey vnto hym/ but hast loued more derly to
obey vnto the worlde/ vnto the fleshe/ and vnto the deu-
yll. Alas what shalte thou saye at þ daye of Iuge-
ment whan all þ tyme that thou hast lyued shall be de-
maunded how thou hast spent it. For it hath be lente þ
for to employe in the seruyce of god thy creatoure. Alas
weneest thou that it be now tyme to go to play to laugh
to bourde to speke trifles/ certes nay/ But it is tyme to
playne and to wepe and to enchaile & flee from synnes &
to plante vertues/ & to do good werkes. And after this
lyfe it shall be tyme to play/ & that is in a fayre delecta-
ble place. Now proue I þ than that it behoueth to yeld
accompete euery houre of euery momente of tyme syng
that þ were bozne tyll vnto thy depatynge. And there
at þ Iudgement before god before þ byrgyn Marye &
aungelles/ and all the sayntes and before all the worlde
And there shall be serched and demaunded all that/ that
thou haste done ayenst the wyll of god. And also vnto þ
shal be shewed all the good dedes that þ hast lefte vndo-
ne the which thou sholdest haue done pf by penauce it
ne had be pardoned the. And that thou shalte be welser

The nexte waye to heuen.

A.ij.

aboute with synne / yf thou wepe them not now by confes-
syon / contracyon / & satisfaccyon . And than shalte þ
reknowlege Justyce & mercy and so shalte rest for than
prayer / seruyce / promysse / force / gyftes excusacyons ne
fayre speche / ne penaunce in no wyse maye helpe / ne no
thyng be of valoure / & than shall these synners se the
Juste Judge out of mesure wroth & redy to do Justice
without mercy . And vnder shall they se the depe helles
open to engloute them / & more than an hundred thou-
sande tourmentes the whiche be made redy vnto them
And on theyr ryght hande they shall se all theyr synnes
wherof they shall haue meruayllously grete bydour / &
on the left hande they shall se these enemyes horryble &
moche cruell in theyr terribble & hydeous fourme a wy-
tynge that the sentence of the Judgement be yeldd and
cast vpon the synners to the ende that they may drawe
them with them in to hell . And also they shall se the fyre
enflambed without forth . And also they shall se the
conscience byene without forth . Alas yf thou be than of
the nombre of synners what countenaunce shalte þ make
were mayst þ hyde the / the whiche now ne mayest here
the worde of god / certes in noo parte . But it behoueth
the to appere wylte thou or not / & shalte abyde the dolor-
ous sentence . Alas what shalte þ than do / thou shalt
than tremble / for now begyn our soules to tremble yet
dyspayre the not / but retourne vnto hym the whiche þ
hast wretchedly offended & pray hym humbly þ he wyl
haue of the pyte and mercy / & that he wyl geue the par-
don . And haue thou good hope in his mercy / & he shall
receyue the with good wyll / for he receyueth gladly the
synners whan they retourne towarde hym by þ waye
of penaunce / þ whiche waye hath thye dayes Journey

in lengthe/ as ye may here here after in this present bo
ke as sayth saynt Peter of Lucembourgh.

Saynt Peter sayth that we ben all pylgrymes in
this worlde here. And we walke day & nyght w
out restynge in to our countre the whiche is in heuen.
And for to haue recreacyō as these pylgrymes the whi
che speken with good wyl in walkynge theyr waye. Als
so in gopnge vnto our pylgrymage/ that is paradyse/
we shall speke altyll/ for we walke strongly & we haue
not but thre dayes Journey to walke. & one of the sayd
thre dayes Journey is cōtricyon/ & the other cōfessyon
the thyrde is satisfaccyon. And in lyke wyse sayth Moy
ses vnto vs. *Ibimus viam triū dierū solitudine.* The
fyrst sholde be contricyon/ that dayes Journey hathe
thre leges or miles from thens to walke. The fyrst lege
or myle is dolour of hert of that/ that by his synne man
hath deserued the gybet of hell. The secōde myle is cal
led dolour of herte of that/ that he hath losse the grete
Joye of paradyse. The thyrde myle is dolour of herte &
grete dyspleasaunce of that/ that a man hath offended
god. Certes these thre myles sholde be ryght anone go
ne vnto a good walker or goer. Example/ if a man were
taken for ony euyl & he hath done/ as yf he had ben takē
in his thefte & cōdemned vnto & deth & men lede hym
vnto the gybet/ and that & kyng mette hym & hym des
maūded frende wheder do they lede the. And he answer
eth. *Syr/ they lede me to be hāged bycause I am a the
fe.* Also I haue well deserued it for the euylles & I haue
done. And the kyng answered vnto the thefe. I haue
pyte of the/ & yf thou wylte promyse me that thou shalt
do no more so as & hast done in tymes paste & that thou

The nexte way to heuen.

A.iiij.

be sorowful of that thou haste deserued to be hanged I shall
delyuer the. I plesse that he sholde be ryght Joyefull
So sholde he be anone at the fyrste myle. And other ex-
ample how a viant ouercomen amonge theues the whi-
che haue robbed hym of his goodes / and is leste poore.
And in that the kynge meteth hym & hym demaunded
frynde how is it with the. And he answereth ryght yll
for I haue ben robbed and haue losse all my good. And
the kynge saythe vnto hym / fende be thou sorowful of that
that thou hast lost thy goodes and I shall yelde it the &
yet more he sholde be more gladd than before. That is
to saye that yf synner sholde be sorowfull of that / that he
hath lost paradise by his synnes. Now may ye dema-
nde me & saye / yf I saye that contrycyon yeldeth agayn all
the goodes. And I haue lost my byrgynyte / how shall
contrycyon yelde it me. Answer I answer the that yf y
haue lost two grotes or two nobles and yf I yelde vnto
the agayne syre thou haste well recouered thy losse. Ex-
ample a mase of marbryt yf whiche is broken hath lost
his beaute in his ancyente / but it may be in suche wyse
made agayn that it shall be more dere than before by y
golde & the syluer wherwith it shall be anourned. And
so I say the yf yf thou haue lost thy byrgynyte the beau-
te of thy byrgynyte ne may be recouered / but yf mayste
so repayre it & aourne it by so noble vertues that it shal
be better & more ryche than it was before. Example of
Magdaleyne and of Marie egyptyen the which them
anourned so well and of so noble vertues so ryche that
they were more worthy after than before. Be thou than
sorowfull of that that thou hast lost thy byrgynyte & y
goodes of grace & paradise shal be yelded vnto the as it
is sayde. And this is the seconde myle of this Journey.

And other example/ a clerke serued a bysshop þ which
sholde gyue hym a benefyce/ but þ sayd clerke lefte his
seruyce of the bysshop/ & yode to serue an other mayster
and loste the loue of the bysshop. And than the bysshop
sayd vnto the clerke/ thou hast wretched me/ but yf thou
wylte be sozry thou shalte haue my loue as thou haddest
befoze/ & I shall gyue the the benefyce þ I haue promp
sed to gyue the/ sholde not he be anone sozry of that I by
leue that pes. And in lyke wyle is it yf thou wraath god
by thy synne thou sholdest haue contricion & make thy
peas. And oure lord shall gyue vnto the the realme of
paradyse. And this is the thynde myle of this Journey
& in þ ende of that here sholdest thou make thy gyfte &
rest the/ but it suffyleth not to be sozry of that/ that thou
hast euyl done and that thou hast deserued to be in hell
ne of that/ that thou haste lost paradyse/ but for þ/ that
thou haste loste the loue of god thy good lord. Example
yf thou haste wrought with Peter and whan the euen
tyde shall come thou goest vnto Iohn to demaunde thy
wages/ & Iohn shall answere the. My frende he with
whome þ hast wrought shall paye the thy wages & not
I. Hast thou not herde saye/ who so set the to werke let
hym paye the. And in lyke wise may god saye at þ dech
of the man in Judgement of hym/ the which shall be re
pentant onely for the drede of hell and for the loue of pa
radyse to haue it all onely & shall say my frende go thou
in to hell and take there thy rewarde for thou lefdest not
for to do the euell for the loue of me/ but witout more for
the drede of hell/ where our lord shall saye/ speke vnto
hell that he helpe the and socoure the/ yf he may/ for I
am not holden to helpe the at thy nede for thou ne haste
done the good dedes that thou haste done for the loue of

me / but þ̄ hast done them soꝝ to haue paradysle all onely
& soꝝ drede of hell / & so than þ̄ sholdest doo þ̄ good dedes
soꝝ to gete the loue of god / and not soꝝ drede aboue all of
thy dampnacyn . And so go thou the thre myle aboue
sayed / & þe shall rest in þ̄ ende of the thyrde . That is to
saye that he shold be soꝝ of that / that he hath deserued
to haue hell and lost paradysle / but in especyal aboue all
thynges soꝝ of that / that he hath lost þ̄ loue of god by
his synne . A man sholde seke cōtrycyon entylerly so that
he maye fynde it . And after to haue the loue of god his
creatour . And not to do as dyd the man þ̄ which abode
to confesse hym tyll vnto the dethe / & than he cryed con-
trycyon cōtrycyon wheder are ye gone . And soo he ne
myght fynde it & knowe þ̄ that it was true Justyce of
god . For saynt Gregoꝝ sayth . It is good reason þ̄ god
forgyue hym oꝝ her at the deth / the which in his lyfe en-
helth forgyteth god & leueth . Repent we than in as mo-
che as we ben in good helth & in lyfe & god shall pardon
vs w̄ good wyll / and it is the fyrst Journey

The seconde Journey of paradysle is confessyon.
Fewe people can wel walke that Journey with-
out goynge out of the waye / And it is no meruayle / for
how maye he be a good clerke the whiche ne goeth / but
one tyme in the yere to the scole / and yet ryght well ad-
uysed ne w̄ grete payne maye he be a good werke man þ̄
whiche hath his crafte . The good clerke ryseth vp for
to stude by nyghte / and in lyke wyse sholde we doo for
to lerne this scyence . And in lyke wyse dyde þ̄ holy pro-
phete Dauid as it is sayd in the psalter . Media nocte
surgebam . I arose vp sayd he at mydnyght for to con-
fesse my synnes / for to aduise me whan I shall goo to

confesse me. That is ayenst those the whiche go to confession without aduysle. The ryght entre of cōfessyon is I cōfesse me vnto god/vnto the byrgyn Marye/ & vnto al the sayntes of paradysle/ & vnto you sy: y whiche are in goddes stede & bycayse. This fyrst worde I confesse me closeth hell vnto the synner & openeth vnto hym paradysle y whiche was shette vnto hym by his synne & so hath peas with god and shetteth the mouth of y preeft wrothmen rede vnto that purpose an example.

A Ryche man fader of the curate of the towne sparke bilany vnto a pooze man/ & the pooze man ne myght benge hym presently/ but tarped tyll that y ryche man pode vnto y felde for to se his cornes al alone and the poze man y whiche se hym come toke the couloure of his ploughe & slewe the ryche man. And after he pode to lede his ploughe/ & noo man wylt who it sholde be. Afterwarde a great whyle it hapned that the pooze man had repentaunce of his mysdede & pode to confesse hym to his curate the whiche was y sone of the sayd ryche man that he had slayne. And as he zfelled hym the curate apperceyued well that he had some synne in his consyence that he durst not tell/ wherfore he sayd to hy My frende hardely tel all thy synnes/ for there is none so great but that god may well pardon after that a mā hym requyre mercy/ & also in that y I may I shall helpe the & I shall pardon y. And than sayd y pooze man. Ha sy: I am the cursed man the whiche hath murdered your fader so by suche maner/ & for that cause I cōfesse vnto god and vnto you sy: in requyrynge pardon and absolucyon. Than the preeft chaūged his blode for nature/ but he ne made no semblaunt and pardoned vnto

the good man with good herte the deth of his father / &
afterward the curate shewed vnto the pooze man grete
token of loue moze by halfe than he was wonte in so mo
che þ his wyfe apperceyued it well / & so hym demaunds
ded by many tymes what it was to saye that þ curate
cometh so often to se the / & that he vnto the sheweth soo
great token of loue. And so oftentymes hym demaunded
that he tolde her and compted þ trowgh wherein he dyd
as a sole. Now it happened þ he was wrothe wth his
wyfe and wolde bete her. Than she escryed hym & lepte
in to the myddes of the strete & sayd in cryenge out / out
the thyfe the murdzer he wolde slee me as he hath done
the fader of our curate. And than the chyldren & parents
tes of þ deed man whan they herde that / that she had
sayd they ranne all with pykes & swerdes for to see the
pooze man. Whan he them apperceiued he lepte hastily
vpon a mare þ he had & fledde. And in fleyng he mette
the curate comþge on horsbacke þ whiche came towar
de the towne & sayd vnto hym / my sayre sone how is it
with the / wheder goost thou so hastily / & the pooze man
tolde hym shortly þ cause wherfore he fledde. A sayd þ
curate my frende come downe frome thy mare anone &
lepe vpon my hors which goeth moze swiftly to thende
that thou mayst escape fro my parentes the whiche fol
lowe the. Than the pooze man lepte vpon the curates
hors and fledde. And that hangynge his frendes came
the whiche folowed the good man þ whiche sayd vnto
hym. A fals traytoure pou haue wel hyd the murdre of
your father & he hath tolde it pou in confelþon. A sayre
lordes sayd the curate ye haue wronge who hath tolde
you suche thinge I knowe nothþge / but I knowe wel
that he is one of the good and well dysposed me of this

parcshē. And they answered ye lpe / ye knowe it well /
but ye haue euer moze hyd it vnto vs. And yet now hast
thou taken vnto hym thy hoys for to escape frome vs &
from our handes / and also ye haue taken his mare the
pzeest excused hym euermoze and also excused the pooze
man / & so moche that they were wrothe with him in su
che wyse that they slewe the sayd curate / & so ye se wyll
by thys example how this worde I confesse me closeth
the mouthe of the pzeest. Now ye shall here wherfoze a
man saith vnto god almyghty vnto the blessed byrgin
Marye and vnto all sayntes. The reason is suche. Our
lorde hath the two courtes / the one is of Iustice & p other
of mercy. And the deuyll dare not lay hande on the syn
ner tll vnto suche tyme that he be delpuerd vnto hym
And the deuyll cometh vnto the courte of Iustyce for to
accuse p pooze & myserable synner. And Iustyce answe
reth. I byleue the not for thou arte a lier. Than answe
reth the deuyll. I haue good wytnesses dygne of fayth
& of credence without ony reprofe / that is to knowe all
the tynpte of paradys / the byrgyn Marye & all p ho
ty sayntes / and his good aūgell before whome he hath
done his synnes / but for me they ne wyll come hyder /
wherfoze call ye theym your selfe / & than whan Iustice
callethe god / our lady / all the sayntes in wytnesse and p
good aūgell & foude it is that it is so as the deuyll sayth
yl ye haue not ynoughe of wytnesses I cal his owne co
scyence. And I you praye that ye coiure hym p he saye
trouth / & than Iustice seeth by the counseyle of the syn
ner that it is so. And so is it truely I ne can excuse me.
Than sayth Iustyce vnto the synner syth that it is so p
god / our lady / the sayntes / & thy good aūgel with thyn
owne conscyence haue of accorde that thou haste done

mortal synne / & that in this synne thou arte deed with
out repentaunce thou sholdest be dampned perdurably
for the wytnesse that the deuyl byngeth forth by suffy
cent / & it behoueth that I cast sentēce of dampnacyn
vpon the pardurably / for god sayth by þ̄ prophete. *Ni
que peccauerit ip̄a moriet̄.* That is to saye / that þ̄ soule
the whiche hath synned shal dye & shal be dāpned. So
I ne knowe what counscyle to gyue but onely to appel
vnto the courte of mercy / & put the and al thy causes in
her hande. Than the synner sholde appel vnto þ̄ courte
of mercy the whiche is in this present lyfe / & he sholde
go hastily to confesse hym. And fyrst he ought to call the
grace of god / for the enemy shal purswe hym & the deil
shal sende. *iiii.* aduocates & shal make partye for to let
this confessyon. And every man ought to vnderstande
in this wyse to cōfesse hym & in þ̄ courte of mercy. The
fyrst aduocate that the deuyl sendeth apenst the synner
that is cursed angre or displeasure to tel his synne / and
shal saye in this wyse vnto þ̄ synner. Tell thou not thy
synne it sholde be grete shame vnto the / yf men knowe
that þ̄ haste done suche bylayn outrage & abhomynas
ble / but the whiche aduocate þ̄ synner sholde answer
I shal tell it & dyscouer purely and makyngly & larges
ly without ony thyng hydynge for it is wyten who so
couereth his synne god shal dyscouer hym at þ̄ daye of
Judgemēt befoze þ̄ enemyes / befoze the byrgyn mary
and aungelles / & sayntes / & befoze all the worlde. And
whā this aduocate shal be in suche wyse baſquysshed
than shal come the other þ̄ whiche hath to name ypo
crysye & shal saye thys / tell it not vnto thy cōfessour for
he weneth that thou be a good mā / & yf thou tell it hym
he shal take his herte from þ̄ / & he shal neuer let gretly

by the. Byleue not suche an aduocate/ for it is fals/ for
knowe þ that all good confessours loue better þ synner
oꝝ the synners after the confessyon than before/ & for as
moche as he confesseth hym of the moze grete synnes &
abhomynables of as moche loueth hym the better/ as
ye haue hyꝛde here aboue þ cōfessours be of the nature
of aungelles/ for as moch as the aungelles seen a moze
grete synner cōuerted of as moche make they the moze
grete Joye in heuen/ as our loꝛde sayth by the euange-
lystes & also the confessours. Example by þ gospell the
whiche speket of one the whiche had an hōdꝛed shepe
wherof he had lost one he left the. iiii. score &. xix. & yode
to seke that whiche was lost/ & whan he had fōude hym
he toke hym bytwene his armes & bare hym in to his
hous sayenge vnto his frendes and neyghbours make
Joye w me/ for I had lost my shepe & now haue I fōu-
de hþ. In lyke wyse it is of god whan he fyndeth agay-
ne the synner by true confessyon he maketh moze grete
Joye & feest than he dyde of þ. iiii. score Just. yf þ wylte
bethan happy & well loued of thy confessour cōfesse the
hardely & dyscouer thy synne playnly/ purely/ & clenly.
And he shall comforte the & ayde the/ & shal shewe moze
grete good of the than before. And whan þ haste vā-
quyshed this aduocate þ deuyl theder sende the thyꝛ-
de that is hope oꝝ trust of longe lyfe þ whiche shal saye
My frende thou arte yet yonge/ thou shalte confesse the
tymely ynough. Vnto whome thou sholdest answer I
shall confesse me shortly/ for I haue no suerte of the mo-
rowe. And whan he shal be in suche wyse vāquyshed
Than shall come the fourth aduocate þ is cursed dyede
to do grete penaunce/ & shal saye in suche wyse/ tell not
thy synne for that/ that it is to moche grete/ yf thou tell

The nexte way to heuen.

B. j.

it he shall gyue the so grete penaunce that thou ne mayst
do it / so sholdest thou be worse than þe were before / vnto
whome þe shalte answere. Salomon saythe who so dyeth
deth to do a lytell penaunce & to suffre he shall haue soo
moche to do þe there is no tonge the whiche can tell it for
it behoueth that the synnes be punished oʒ elles where.
Than tell all thy synnes / for yf þe hyde ony synnes by the
counseyle of suche an aduocate thou ledest thy cause in þe
courte of mercy / & yf þe tell all þe arte quyte / & to se the so
quyte that god ne our lady ne þe sayntes whiche ben in
paradyse / ne the deuyll that is in hell ne yet none other
thyng shal neuer haue in mynde ne haue remembraunce
of thy mysdedes / so sayth god by the pphete ysaye. **Nō**
recoꝛdabo amplius iniquitatibꝫ sue. Than shall þe synner
be well happy þe whiche dare tell his synne vnto a man
mortal the whiche is a synner as he is whan in þe other
worlde before all the courte of paradyse it shall be vnto
hym in reproche pʒ aduysed that he be þe whiche loueth
better to be in horryble penaunce & toꝛment in all tymes
perpetually thā to be there one yere oʒ two. oʒ. v. oʒ. viij.
oʒ x. oʒ. xx. yf thou haddest woundes mortelles & thou
ne sheweste but. xj. to the surgyon / the. xj. sholde be he-
led and the. xij. sholde be roten / and sholde make therein
thende to dye. In lyke wyse shall do þe synne that þe leuest
to tell & shall rote thy soule bydynge the thou shalte dye
spytually by that poynt. Now haue ye herde wherfore
men saye **I confesse me vnto god / vnto the blessed byꝝ**
gyn marve / and vnto all the sayntes of paradyse / and
vnto you syꝝ. Now shall ye vnderstāde that this **Jour-**
ney hath thre myles as the other hath. The fyrste is þe
the confessyon ought to be entyer as it is sayd without
ony thyng bydynge. The secōde þe it ought to be made

of good w^{ill} without constra^ynte as Dauid saith. Vol-
 untarie sacrificabo tibi et cōfitebor. ¶ The thyrde is þ^t
 the synner haue a very fapth and a trust that god hym
 may pardon/ for as saynt Austyn saith. God is more re-
 dy to pardon vs than we ben to dema^unded hym pardon
 And in thende of his mile the synner may rest hym and
 take hostell and not in the other two. That is to saye to
 rest in esparacye to haue pardon & not to do as dyde Ju-
 das þ^t whiche sayd I haue synned in betrayenge þ^t holy
 blode Innocent & Juste. He g^esselled hym voluntayrly &
 entyerly his mysoede & made satysfacyon for he p^elded
 agayn the. xxx. pengs. But he yode not by this later mys-
 le for he dispeired hym. And so dyde Cayn whiche sayd
 My synne is more greter than þ^t mercy of god. But he
 wolde haue sayd. My synne is moche grete/ but yet is
 the mercy of god more greter / and tho he cryed to god
 for mercy & he abode the grete mercy of god and he had
 mercy and soo had Judas. Now haue ye hyrde the ses-
 conde Journey/ now here ye the thyrde.

¶ The thyrde Journey to walke in to paradise is sa-
 tisfacyon w^out þ^t whiche Journey a man may
 not come thyder. This Journey hath thre m^ples as þ^t
 other hath. The fyrst is to restore þ^t theft þ^t a man hath
 done/ for saynt Austyn sayd þ^t the synne is not pardoned
 tyll that the thefte be restored. Nō dimittet pctā nisi re-
 stituatur ablatū. Who so than taketh from an other h^y
 behoueth to yelde it / and also who soo taketh from god
 ony good soule & withd^raweth it by synne oz by his yll
 example it behoueth hym to yelde it and to restore it.
 Or who so taketh frome ony his renome / & areyseth yll
 grace it behoueth to restore hym vnto his good renome

The nexte way to heuen.

B. ij.

How may some saye. I am yōge & I am ledde by copn
tyl wantonelle as moche as I may / & I haue shende
my selfe in the chyrche & in many other stedez & places
befoze men / & women so moche that many hath synned
by my folyshe cōtēnauce / werof I haue be culpable
by many an yll example oz by my draught how may I
with drawe them from synne / for I ne knowe them all
And also yf I sholde retourne towardez them parauen
ture they sholde be enflambed in suche maner yf I shold
retourne vnto synne oz that themselfe there myght fall
agayne more strongely. And therfore me semeth that it
sholde be grete peryll to retourne towardez them / and
what shall I there doo than / ye sholde take from synne
those oz them yf ye haue made to synne / that is yf moost
sure & best / but yf ye may not put you in payne to with
drawe other / & to yelde them vnto god for to put them
in the place of those that thou hast taken from hym / so
shalte yf appeale him. For yf ye haue taken from a man
fyue shyllinges / it is not of necessitye that I yelde vnto
hym agayne yf selfe fyue shyllinges yf I ne may fynde
it / but it behoueth yf ye yelde vnto hym other fyue shyl
lynges. And for as moche as thou knowest not how ma
ny people thou haste drawn vnto synne / therfore thou
sholdest put the in payne by good examples & by good
doctrynes to retracte & with drawe as many people as
thou hast made to synne / yf thou ne mayst mo conuerte
vnto god & elles yf thou ne mayst conuerte the people
by wordes oz examples at the leest praye for them often
in goodnes. Example yf a kyng made a noble dyner &
made to crye ouer all that who so sholde haue & byng
the gretest company shold be best welcome & also sholde
haue yf moost fayrest gylte / every man sholde paye him

to come to dyner & to bynge the moost of people of his
 cōpany þ he myght for to haue of þ kyng & moost fa-
 rest gyfte. And in lyke wyse is it of god for our lord hath
 made a crye ouer all the worlde by his messengers that
 be the apostles / the prophetes / & the doctours / & by the
 predycacions that he þ whiche shall bynge the þ moost
 fayrest cōpany vnto dyner that is to knowe moost sou-
 les vnto paradys by his examples & doctryne he shall
 be moost best beloued & vnto whome god shall do moost
 grete honour. And also in so doyng & shalte do honour
 vnto god yf thou payne the so to do & praye often god in
 sayenge. **¶** *Sy* / or lord wylte thou by thy grace enlu-
 myn my herte & myn vnderstād þge þ I may haue eue-
 ry day remēbraūce of thy passyon & gyue me knowlege
 in what maner I may lyue for to drawe mooste soules
 vnto the. And also that I may lyue vnto thy prayse
 by þ whiche it maye be vnto the saluacyon of my soule
 and of many other. Also who so hath wretched an other
 it behoueth to appease hym / & to crye hym mercy & to
 aske pardon / and also thou sholdest restore the good re-
 nome & good fame vnto hym to whome thou hast done
 yll by thy cursed speche. And yf it were so that ony had
 taken ony goodes temporall by ony curlednes the whi-
 che worldly goodes & temporal þ worlde gyueth better
 and by moze stronger reason the good spyrytuall þ god
 gyueth they sholde well better by restored And þ mayst
 demaunde how a man maye that restore. Where that a
 man ne may one worde brought forth drawe backe but
 that it abyde the spoke. I graunte me vnto that / but þ
 ne shalte neuer be quite tyll vnto that / that with all thy
 pupsaunce in all maners that thou cannest and mayst
 thou hym haste restored / and that thou hast sayd vnto

The nexte way to heuen.

B. iij.

all those & vnto all them the whiche by the cause hathe
synned or shall synne in þe thynges saide þe thou hast lped/
& that thou hast made them so to bpleue. And for those
thou ne knowest þe whiche it may bpleue thou arte hok
den in the churches to pronounce it in sayenge that the
wordes that thou hast sayd vpon suche a person be not
true/and that thou ne knowest neuer ne yet sawest but
good in hym and that cursedly thou hast pronounced
it ayenst hym/and that it ne was but for to blame hym
and soo shalte thou haue the fyrste lege or myle. The ses
conde myle is to wepe and to complayne his synnes/or
to do almysoede or penaunce/or other good dedes for to
haue pardon & soueraynly for the loue of god. And that
ought to be done by þe counseyle of his good confessor.
And the thyrde myle is to pardon vnto those the whis
che hath yll sayd vnto you or mysoone. Now may some
saye how maye I pardon hym þe whiche hath done me
domage & without cause & reason. And yet also they ha
ue mocked me before the stretes/& yet I ne dyde neuer
dyspleasure vnto them. Example yf there were aman
that ought vnto the kynge a thousande pounde / & the
kynge helde hym in pryson & sayd vnto hym/ yf þe paye
me not thou shalt be hanged/and he had not wherof to
pay. And yf þe kynge wolde saye vnto hym suche a man
there is that oweth the. v. shelynges/ & I shall grue to
the that thou oweste me & I shall let þe go quyte & thou
shalte be my ryght welbeloued/ & yf thou do it not thou
shalte paye me þe thou oweste me/or I shall make the to
be hanged wout remedy/ sholdest anone do it I bpleue
that yes. And yf he dyd it not men wolde saye þe he were
a foole. In lyke wyse is hit spirytually to speke/we ben
gretly indetted ayenst the grete kynge that is vnto god

And it behoueth that we paye vnto hym that that we owe hym/or we shall be hanged on þ gybet of hell/ but yf the kynge wyll do vnto vs grace sayenge pardon all that þ men hath mysdone vnto you / certes we therto sholde well accorde for we haue a hundzed thousand tymes moze mysdone vnto god than man hath done vnto vs. And therfore shold we with tryght good wyll pardon & so haue ye herde þ thre Iournys the whiche it behoueth to haue to entre in to paradys whā þ synner hath so moche done by the grace of god þ is that he be in the estate of grace than sholde he kepe hym aboue all thinges to fall agayne & to chende þ he maye the better kepe hym he sholde take in hym a maner of lyuþge how he wyll lyue/ & also to absteyne hym from synne/ in lyke wyse as he maye wel knowe that whan he doeth synne þ it displeaseth god. And so he pleaseth þ deuyl þ whiche is a grete folye. And fyrste thou shalte praye for the chyrche & for all the prelatis of the chyrche & for all prynces of the erth/ & for all the people þ whiche is comytte vnto hym. Afterwarde þ shalte praye for all those vnto whome thou arte holden. And after for al creatures the whiche ben in trybulacyon soueraynly for those that ben departed and deed vnto whome we ben holden / & thou sholdeste thynke on the euylles of thy selfe. And on the gloze that thou woldest haue/ and on the paynes that thou hast deserued. And after on the houre of deth and on the houre of Iudgment. And go often vnto the chyrche and with good wyll/ as soone as thou arte in þ chyrche beholde þ ymage of Iesu chryst wher he is crucyfied/ and after take holp water/ and knele on thy knes and begyn to saye. *Veni creator spiritus mētes tuorū/* or *Pater noster* / and after take thy sete in the chyrche

the moost pꝛyue place that thou mayst. And after thou
shalte say pꝛyme/houres/and the letany/ in sayenge þ
for gete not the passyon of thy creatoure in sayenge thy
houres/ & at euery masse that thou herest saye thy con-
fiteor softly & all the tymes that it shall be fecst cōmaū-
ded thou shalte be at the hye masse & at the euenlonge
and þ sholdest cōmaunde the vnto the saynt of whome
the fecst shall be/ & the remenaunt of þ fecst employed in
good werkes spyꝛtuall. And þ wylte cōfesse the cōfesse
the vnto a confessor the whiche hath scyence & that he
be a man of good consyence / for yf he hath thought on
his owne soule he shall haue thought of thyn/ & yf he be
suche as I tell þ obey vnto hym in all goodnes as vnto
the bycare of god be thou not ydle at no tyme ne yet ar-
rest þ before thy doze in þ strete ne yet in thy windowe/
be thou moze often alone than in company. And as vnto
to fastynge made by good dyscrecyon þ shalte knowe þ
it is moche good & that wout dyscrecyon it is nothyng
worth vnto hym the whiche fasteth / ne yet alme dede
without dyscrecyon is noo thyng worthe. And in lyke
wyle as a lampe wout oyle ne may haue lyght/euen so
is fastynge & alme dede wout dyscrecyon / & thou shol-
dest knowe that the substance that þ drawest in to thy
body thou oughtest to gyue it for the loue of god vnto þ
pooze/ and with that it behoueth to eschewe fro syune/
or that sholde be the fast of the deuyl the whiche alway
fasteth & euermore doeth yll thou ne shalte ete but two
tymes on the dape yf thou be not seke/ & ete thou neuer
tyll that thou hast sayd benedicite before/ and after gra-
ces/ and speke but lytell at thy dyner yfit be not of god
yf thou speke there ydle wordes than repente the. And
speke þ neuer wordes of an other that thou woldest not

that a man sholde speke of the. Thou sholdest speke at
thy dyner or thynke of som good thyng to chende that
thy soule maye fede as wel as thy body / & whan þu hast
sayd graces thou shalt goo into thy chambze & there þu
shalt saye noon. And afterwarde þu shalt stude some
good mater or exāple / speke as lytell as þu mayst in ony
place where so þu be for a man ne may lytell speke wout
synne. Go in to the towne as lytell as thou mayst. And
whan thou hast there to do / & yf men are on the speke
in bzeft & humbly and retourne in to thy hous as soone
as thou mayst / ete but litel oute of thy hous be thou py
teous vpon þu pooze people yf thou wylte that god take
the in good gree & that he haue pyte on þu gyue often for
the loue of god after thy power þu thou haste. Yf þu haue
ony thyng to do whiche toucheth the do it by the coun
seyle of a good persone. And also thinke that þu ne mayst
nothyng hyd from god ne kepe / but that he seeth all þu
thou shalt do and saye. Ordeyne so well thy conscience
that whā thou shalt be seke that þu ne hast no cause but
for to thynke on thy creatour. And towarde þu euentyde
thou shalt saye euensonge & bygylls of þu deed yf thou
can them & passe not the daye but that thou thynke one
tyme of the daye on thy cōscience in recordyng thy syn
nes for to holde the in humylite & thou shalt knele and
salewe the holy trynyte / & thou shalt say at þu leest thre
tymes the pater noster / & after salue þu byrgyn Marye
and recōmaunde the vnto god & vnto þu birgyn Marye
and make some good prayer vnto thy good aūgell that
he be thoughtfull to kepe þu / & after blesse the & take hos
ly water & laye the downe & slepe in some good thought
Be thou often in orayson be it of mouth or of herte saye
thynges byennynge to haue deuocyon. Thre thynges

there ben the whiche ayedethe to haue deuocyon. The fyrste is puryte of conspence / in lyke wyse þ whan ony wolde pray a grete lord he sholde take hede þ whan he cometh before hym þ nothyng appere vnto hym that shall dysplease þ lord. And so is it who so wyl go in orayson he ought to eschewe þ he ne haue ony spotte of synne in hym þ whiche sholde dysplease vnto god the whiche seeth the hertes of all the other. Than saynt Bernarde sayth þ all the tymes that we go in orayson we entre in to the courte of heuen in the whiche þ kyng of glozy is. Also aourned w mayny aūgelles of princes celestyalles and of the glozyus quene of heuen. So we sholde appeere in grete reuerence & in grete fere & in grete humylyte and in grete puryte & in grete clēnes of herte / to thende that nothyng appere in vs that sholde dysplease vnto so grete a lord as vnto god / for saynt Johan sayth that whan thou makeste orayson make that þ be suche as þ ought to be þ whiche hath to speke w god / purge than thy conspence of all thynges vnto thy power & meke þ / & afterwarde make vnto god request or elles þ shalt not be exalted. The seconde is þ he oughte to seke a place secrete þ he ne be seene to thende þ he ne be troubled. And that the wynde of vayne glozy ne take frō him þ fruyte of his orayson. Example we haue in Jesu chryst þ whiche enlonged hym & wente ferre frō his dyscyples whā he wolde praye in the gardyn of olpuete / & moyses the whiche assended in to the moūtain. And also þ aūgell foude Marye alone whan he saluted her / & saynt Fraūcys had of custome þ whan he wolde praye god he yode ferre of in to a wood that his felowes ne myght here hþ And of that haue we an example of oure selfe / yf a man hath to speke with an other he speketh vnto hym moze

gladly whan he fyndeth hymselfe all alone. The thyrde
thyng is þ he sholde at þ houre cast out of his herte all
dremes & thoughtes & afterwarde to be all in orayson.
The.iiij. thyng þ he oughte to haue with all his herte
grete entende to praye þ holy ghost that he gyue vnto
hym grace of deuocyon / for orayson without deuocyon
hath no sauour / put than payne to haue it do that / that
in þ is & god shall ende it. And þf god gyue the grace for
to worlshyp hym menyng the payne that þ there shalt
take wepe / for teeres ben as ryght good wyne of þ whis
che þ soule deuoute wereth dronke vnto god in orayson
in suche maner þ he ne can refuse hym in that thyng þ
he demaündeth / in lyke wyse as it appereth by saynt Pe
ter / and by magdaleyn þ which wepte & god gaue vnto
them that þ they demaünded that was pardon of theþ
synnes. Teres ben of ryght grete profyte and of ryght
grete þrue / for one only tere maye gete of god that that
all the aungelles in heuen ne all þ saintes of paradys ne
may do that is to knowe whan þ synner wepeth for his
propre synnes wherof it is wryten in the psalter that þ
moost pleasaunt sacryfice that þ synner may make vnto
god is that he be contryte & repentaunte & that he humble
hym before god in wepyng / for whan þ tere of the syn
ner repentaunt is offred vnto god w humble herte & de
uoute it thughe percerth þ heuen by her vertue & moti
ceth tyl vnto the thzone of the mageste dyuine / & there
ne is aungell the whiche it may ne dare holde tyl vnto
that that it be come before the face of god / & that it hath
goten that that he wyl for his soules helth / for the oray
son the whiche is made in wepyng as sayth saynt Aus
styn thughe percerth the herte of our lord Jesu cryst &
moueth him vnto ppy & entreateth & enclyneth to loue

hym & chaungeth þe sentence of Judge & recoꝛdeth the
synner perfytely vnto god. The. vi. is that he ought to
regarde the estate of this present mysery where there is
soo many perelles that there is none þe whiche maye it
accompte / for man is euermore in temptacyon of þe fleſhe
of worldly vanities / and of the begplynge of of thyn
enemy / other in ſleepinge or in wakyng / or in ſpekynge
But he ſholde thynke þe the worlde & the fleſhe ne bayn
quyſſe but theyꝛ frendes / & therfore ſholde he wel kepe
hym that he ne be frende of the worlde ne of the fleſhe /
for all thoſe þe loue the worlde and the fleſhe ben the ene
myes of god as ſayth ſaynt James. Meruayle it is how
the worlde may be Joyous who ſo well regardeth þe per
yll of this worlde / for the worlde is a Playe wherein we
ben in pryſon for our synnes / & we ne knowe whan we
ſhall goo out of it wheder we ſhall be ſaued or dampned
Now ſholde it be agrete nouelte þe theſe ſholde ſyn
ge or laughe whan men lede hym to be hanged / but yet
ben we well more out of wytte and more abused than ſu
che theues for we renne all vnto the gybet of hell & vnto
dampnacyon perdurable all daunsynge and makynge
feest / for we ben in lyke wyſe as a beſſel in the hye ſee w
all the ſayle ſtretched & hyled with wynde at wyll & we
go euery daye on grete Journeys to warde hell or para
dyſe / for we ne knowe yet in what parte we ſhall aryue
& ſo all in ſleepynge / in wakyng / in dzynkynge / in etyn
ge in playenge / & in ſingynge euermore we goo for war
de wout areſtyng as people the whiche ben of the ſee.
And therfore who ſoo well beholdeth this worlde & the
grete peryll he ſholde haue better cauſe to wepe than to
laughe / for þe ſynner beholde the heuen he ſeeth the
couſtree & herpytage eternal where as is perfyte ſelycyte

from þ which he is yet ferre of by his synnes. And for
as moche he hath good cause to wepe. And yf he beholde
the erthe he seeth þ mater wherof he hath be made
and where vnto he shall retourne at the houre whan he
shall departe from this worlde/that is in the ende of this
lyfe. And yf he loke vnder þ erthe he seeth hel þ which
is redy to engloute hym with mouthe open/and to tour
ment for his synnes. And yf he loke on the ryght hande
he seeth the prosperitees & the rychelles wherof all the
worlde it is abused & deceyued & drawne vnto dampna
cyon. And yf he loke on the lyfte hande he seeth the ylles
& trybulacyous that þ cursed done vnto the good. And
yf he loke behynde him he seeth the tyme þ he hath lost
in vanities & in thoughtes that he sholde haue dispen
ded in good werkes. And yf he loke before hym he seeth
the deth which cometh/ & yet ne knoweth whā he shall
dye/ne of what deth/ne in what place/ne i what estate.
And yf he loke within hym he seeth his cōscience ful of
synnes/ & his wytte & his body full of cursed maners/ &
encluyed in cursed customes. And yf he loke wout hym
he fyndeth hymselfe enuyroned & beset aboute with soo
many perylls/ & ne knoweth how he shall escape. And
also he seeth & knoweth the dure & harde sentēce of the
ryghtfull Judge þ he shall also caste at þ daye of Judg
gement vpon þ synners of þ which he is one of þ nom
bre yf he amende not his conscience. We sholde put our
ende in teres & in penaunce/ & we sholde call þ holy ghost
in oracyons that he be vnto vs in ayde & that he defend
vs frō all our synes & from all our myseryes. The. vii.
thyng is to regarde the estate wherin he shal be at the
deth whan all our membres haue loste all theyr force &
strength/ & the soule goynge forth frome the body shall

The nexte way to heuen.

C. i.

se our lord out of measure wroth with hym for his syn-
nes / yf he ne be than truely penitent & repentant of all
his defaultes / & vnder he shalle be open for to engloute
hym / & his synes he shall se on his ryght hande & whi-
che shall accuse hym & the enemies on the lefte hande &
which wolde bere hy awake & horryble shall crye vpon
hym. Thyske than often on these thynges & wout ende
and I knowe well yf thou vnderstode them that yf shol-
dest despyse lyghtly all yf banytees of the worlde & shall
drawe yf vnto deuocyon / for the banytees worldly shall
more greue at the deth than ne do ayde & than there no
ne maye ayde ne socour / ne frendes / ne parentes / ne fa-
der / ne moder / ne almesdeede / ne penaunce / ne prayer of
saynt holy man or holy woman / ne good dede what soo-
euer he be / ne other thyng yf he be taken in synne mor-
tall / than euery man ought well to praye god yf he wyl-
gyue hym grace to leue well & to doo well to put therto
payne for good lyfe lede to good ende. And saynt Aus-
tyn sayth / who soo hath well lyued ne shall not dye yll.
The. viii. thyng is yf he ought to regarde & to recorde
the grete humylyte and patyence & the passyon of Jhesu
chryst yf he had in erth for to gyue vs example / for all be
it yf he were lord of heuen & of yf erthe / yet wolde he be
borne for vs of a woman & wolde be pooze & deiete & to
sustayne so many persecucyons and payne that a man
ne can nombze it / & after yf houre that he was borne tyl
vnto yf houre that he dyed on the crosse he ne wolde has-
ue no rycheffe / ne none honour / ne ony delyte / but euer
more had payne trauayle & pouerte. And i yf he gyuech
vnto vs counseyle that he whiche wyl go vnto god shol-
de more loue in this worlde tribulacyon than delyte / for
delytes nourysshyn the vyces & ledde the soule in to hell

And therfore a man sholde desyre for to be hated of the
worlde / for our lord sayth / ye shal be well happy whan
the worlde shal hate you & curse you & shal repute you
for nothyng. And whan þe daye of Judgement shal co-
me he shal say vnto those þe whiche in suche wyse hath
be mocked in the worlde / ye be those the whiche were wth
me in the worlde in these temptacyons & therfore come
ye with me / for your reward is grete in heuen. Whare
we than god that he gyue vs & sende vs tribulacyon in
this worlde & gyue p^{er}suas^{ion} to bere it. The .ix. is that
he ought to regarde how Jesu chryst dyed for vs shame-
fully and with grete confessyon / & how he was for vs be-
ten / spytte on / bounde / mocked / and crowned with thorn-
es the whiche entred in hym vnto the trayne. And so
in all his passyon to recorde that he vnto vs shewed mo-
re greter pacience / ne more greter loue / ne myght noo-
man shewe vnto his frende than to wyll dye for hym /
wherof saynt Bernarde sayeth . Yf my herte were a see
of teres & myn eyne fountaynes & all my heres streames
& all ranne wout ceasyng as a ryuer / ne neuer ceased
ne fayled / yet ne myght I suffycently wepe þe passyon
of our lord Jesu chryst that he suffred for me. The ten
thyng is that he ought to fasten his herte and þe eyen
of his vnderstandyng to beholde þe Joyes þe god hath
apparayled vnto those the whiche loue him & he ought
to haue in cōtemplacyon the blessed & gloriouse virgyn
Marye quene of all the worlde enuyroned & set aboute
withe aungelles / & wth archaūgelles wth her noble couent
of virgyns all clothed & anourned so ryche & so nobly
that herte ne maye thynke partye of the leest beaute of
her byrgyns. And there ben the prophetes / þe apostles /
the martyrs / and the confessours the whiche shal be all

as kynges & prynces & grete lordes and after the other
sayntes wout nombre. O how that they shall be ryches
ly be seen. And that it shall be grete gladnes & Joy to se
the kyng and his cōpany. But what shal it be to se after
warde þ kyng his mayntayn & his estate whose beau
te is so grete þ all the enhabytauntes of heuen ne maye
neuer ynough meruayle ne them fulfyll to beholde hþ.
Saynt Bernarde sayth that the beaute of þ kynges &
the beaute of the noble heuen is so grete that yf a man
were assured to lyue in this worlde here a thousand yē
res euer more yonge Joyous in grete honour & in gre
te rycheſſe & with that that he were assured to haue all
þ delytes þ he can thþke / yet sholde he put all those thþ
ges as nought for to se without more one onely hour of
the leest Joye or beaute that is in heuen. There is þ ar
ber of delytes / there ben þ songes melodyous / there be
the louers barytable there ben the dysportes pleasant
There is all that herte may remembre for persone to re
ioyce. There is glozy perpetuall wout hunger & with
out amenyſſhemēt. Make we vs redy than hastily for
to go thyder. Ryght dere brytherne & syſters aboue all
thþges / regarde wel yourſelfe / regarde what ye lately
haue be / & what ye shal be after your deth from whens
ye come & wheder ye go and where ye be. Thynke you
what it is of a man or a woman after the deth / for it is
but a caryon stynkyng and foule and mete vnto worms.
Thynke often that ye ne be but a pooze worme all
naked goynge forth of the erth and that vnto erth it be
houeth you to retourne. Remembre you frome daye to
daye / or from one houre vnto another in peryll to deſce
de & to fall into hell for our synnes ye go vnto the dethe
and vnto Judgement as at an houre. Remembre þ ye

haue be sent in to the worlde & thynke & remembre you
wherfore and what ye there sholde do & where ye shall
go to lodge the fyrst nyght after that we shall be depar-
ted from this worlde/ for ye shall go into paradys in to
purgatory/ or in to hell. And yf ye goo in to paradys ye
shall be ashamed yf ye be not as well anourned with
vertues as those that ye shall there fynde. And yf ye go
in to purgatory charged with synes ye shall suffre the-
re payne ryght horryble. And yf ye go in to hell ye shall
haue there shame & payne perpetuall horryble & mers-
uayllous more than man ne may speke. Be ye than ad-
uysed & certayn that ye shall dye/ and more sooner than
is ne thynke or wene. The dayes of man be shorte & also
passe sodeynly as the shadowe. Be ye certayne that all
that ye founde in the worlde it behoueth you to leue ry-
chesses/ honoures/ delytes we ne shall bere noo thynge
from hens/ but our good dedes and our yll. And in lyke
wyle as those the whiche leue now ben so hath those ly-
ued the whiche ben deed. And in lyke wyle as those the
whiche ben deed were wonte to lyue/ so shall those dye &
whiche now lyue. Loke well vpon this thynge and ha-
ue your selfe in a wayete/ for ye ne knowe the houre of &
deathe. Lerne to be humble and debonaire. And bere all
tribulacions & aduersytees swetely and in pacience for
the loue of god the whiche so moche hath bozne for you.
And eschewe & worlde as moche as ye may in all thyn-
ges worldely/ serue ye those the whiche serue god/ and
haue ye none affyaunce in those the whiche take gladly
of an other & the whiche receyue with good wyll gyftes
for gyftes blynde the wyle wen/ but haue affyaunce in
hym in whome is loyalte for in all maner seke your helth.
Be he with good wyll in the company of those the whiche

The nexte way to heuen.

C. liij.

che loue god so ye shall parte with your good dedes / but
kepe you from the haupnge of to moche grete famylia-
ryte with man or womā all be it that he be good or that
it semeth vnto you that he be good / for many in suche
wyse hath ben deceyued do ye well vnto the pooze spes-
cyally vnto those the whiche loue god / lerne the cōmaū-
dementes of god and breke them not for no thyng that
maye be. Be you euer a true saye & verytable and lye
thou not for no thyng that may come therof / yf ye haue
to suffre for to speke veryte your reward shall be moze
grete in heuen. And yf shalte gyue vnto all people good
example. Here euery daye masse yf ye maye / be ye often
in orayson / and moze of herte than of mouth / brete oray-
sons perleth yf heuen / so that it be sayd with good herte
ne prayethou thyng the which is not necessarye vnto
body or vnto soule. Drawe all personnes vnto good by
good doctryne / thynke often on yf passion of Jhesu chryst
and desyre to suffre for the loue of hym / in lyke wyse as
he hath suffred for vs / flee the temptacyons that ye ne
may goodly baynquyshe or ouercome. Be you sobre in
dytynge & in etyng that is the helthe of the body and
the welfare of the soule / seke euermoze the peas of god /
yf al yf worlde sholde be wroth / for a man ne may please
god and the worlde togyther / and yf ye fall out of good
purpose goo hastily vnto confessyon / what thyng that
ye se or here tourne all vnto the best / and yf your entens
eyon come to effecte thynke that god doeth it to assaye
you / or the enemy for to tempte you and for to deceyue
you / yf you holde you wel ye shall do vnto god pleasure
and yf ye fall yet aryse agayne by confessyon as soone as
ye may in humblynge you / and purposynge to amende
you an other time / yf the temptacyon come agayne vnto

to you and that ye haue the victorie loue ye and prayse
ye god/and here ye amiable that the yll that men hath
donne vnto you or spoken. Repreue all ylnes that men
speke vnto you or do by good maner without wrathyns
ge you. Be ye contrarie vnto those the whiche ben cons
trarie vnto god and vnto reason/and vnto all good bes
ryte/ loue you that god loueth/ & flee that thyng that
god hateth/ haue ye peas with all persones / and syke
in all thynges þe loue of god/purchase bertues in doyns
ge good werkes to thende that ye may come vnto þe glos
sye perdurable. . A M E N.



Here endeth the booke of saynt Peter of Lucēbourth
other wyse named the nexte waye to heuen. Ens
prynted at London in Fleetestrete at the sy
gne of the Sonne by Wynkyn de Worde.



